

THE TOWER OF FIVE GLORIES

776 son. It is in no way a religious monument, even though it
 778 has three marble Buddhas carved on the reverse side of the
 755 pediment. But to the peasants the stone tortoise has become
 some kind of spirit with the diverse powers of a god of
 wealth and a healer of eye diseases. The rites performed
 here are curious. At the New Year those who desire to in-
 crease their wealth in the coming year break small copper
 cash on the back of the tortoise and scatter the pieces
 around it, as usual burning incense sticks before the deity.
 Those who suffer from eye trouble take copper coins and
 twist them in the eye sockets of the tortoise, or rather in the
 holes where once the eyes existed, for the long perform-
 ance of the rite has hollowed out the hard granite to a
 considerable depth.

782 A large number of these more informal rites not con-
 753 nected with the worship of any recognised deity are in-
 751 tended to alleviate sickness. The Min Chia, though not un-
 aware of the theory of infection and contagion, as their be-
 liefs about leprosy show, still think that religious rites are
 an effective preventive against epidemics. When there is
 sickness in the town, usually typhus or typhoid, it is cus-
 tomary to erect a shrine in the street, where musicians play
 and chant sutras before an altar spread with sweetmeats and
 flanked with incense burners, as in the New Year festival at a
 private house. The shrine is moved further up the street
 after two days and the rites repeated until the entire length
 has been purified. The householders subscribe to defray the
 expenses. The same rites are performed if a ghost has been
 seen in a street, for this is regarded as ill-omened for the
 inhabitants. Cactus leaves are pinned up on the door lintels
 during times of sickness, and it is believed that the spirits of
 disease will not enter a house so protected.

782 The Min Chia and the Yunnanese Chinese also will never
 753 eat the eggs of hens kept by lepers, for it is believed that if

times forty days. Later the mother's relatives are invited to a feast and the child is given a name. 844

When the child is forty days old it is taken to the sacred grove and there is a ceremony which is performed by the priest or *bi bu*. 851

5. Sickness.

Among the Ch'iang disease is one of the most deadly enemies. for the people know little about the principles of health and sanitation. On the first story of the homes are the latrines and the domestic animals, and there are few if any windows excepting those opening into the small front courtyard. The unsavory air and smells constantly rise into the living-rooms above. The air is smoky and the windows small. The habit of spitting on the floor means that the floor is covered with germs. In addition there is the night-soil of the dogs, cats, chickens and sometimes goats. Children playing on the floor get the germs on their fingers and then into their mouths. Sweeping stirs the dust and it is breathed into people's lungs. Fleas, flies, lice, and bedbugs spread disease. Smoke causes eye-troubles, and colds in winter-time sometimes turn into pneumonia. Epidemics of measles, smallpox, typhoid and other diseases spread through the villages. Sickness is so common that a foreign visitor is constantly appealed to for medicine. 164 751 759

The people often use medicine, but they frequently misuse it and it often causes death. Some of the practitioners who call themselves doctors are worse than useless. A Ch'iang friend told the writer that his daughter had a discharge in one of her ears. He called a local doctor who washed out the ear by squirting cold unboiled water into it. The child died next day with severe pains in her head.

It is believed that all diseases are caused by demons, so when people become ill they often call the priest to exorcise the demon that is causing the disease. 753

6. Death and Burial.

As soon as it is known that a person is dead, there is weeping with tears. The newest and best clothing of the deceased is put on, and the corpse is placed in a wooden coffin. For two or three days it is left in the home, after which it is carried out and buried or cremated. A priest performs the ceremony of opening the way. 764

Formerly cremation was the one way of burial, but in recent years burial in graves has become customary in villages where 761 177

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Kuangtung, where my guide, a Chinese from the neighborhood, was heartily reproached for having brought the rain-bringing stranger. The poor man was soundly thrashed even by his Chinese fellow citizens after he returned to his own village.

- /75/ The customs observed to ward off or eliminate misfortune or invoke good fortune are a hodgepodge of ideas taken from popular religion and Lamaism. Both religions exist side by side in the religious world of the people, just as the bōm-bu have taken over Lamaistic customs and vice versa.

Such customs may be magic practices in the widest sense, linked with all kinds of superstition; they can be prayers, sacrifices or oracles. Amulets are favorite magic symbols; they are preferably made by lamas and consecrated by magic formulas spoken over them. When we described the ornaments of the Fantzu we spoke of the rosaries and the small, square or round boxes worn on the chest and containing sacred objects of the Lamaist. These are worn throughout a lifetime, especially when there are unusual dangers, as for example, war. They are often presented to the laymen by lamas.

/55/ Small strips of silk tied around the throat are worn as amulets. The amulet boxes worn on the chest contain, for example, magic writings of an incarnation, bits of clothing, nail parings, hair or remnants of sacrifice of an incarnation, even his excrement; also pills which are made by the incarnation and which are given as a present if one kowtows to the incarnation. These pills may also be kept in the tent in front of the family altar. It is believed that after a month or more small pills originate from the initial large one, and that these can protect the body from all kinds of diseases. Small scraps of clothing of an incarnation are known as nam-sa, the pills, mani-je-la.

I was unable to get any information about special superstitions relating to unerring marksmanship or imperviousness to bullets. However, I learned of a symbolic act of magic to ward off the threat of war or bring about victory. During my stay among the Mewu-Fantzu (late summer of 1936) they were very much afraid of the Communist army which was at that time on its famous march to the north. In the large lamasery of He-tso I observed that hundreds of small figures were being made of a mixture of water, barley flour and butter and that these were painted red.

They were about 10 centimeters high and were shaped somewhat like ⁷⁵¹ a tripod, pointed at the top. When I asked the meaning of these figures I got no clear answer. But later I was told that these figures were supposed to represent dead Communists. Symbolic corpses such as these are called lon-ma. Armed warriors gathered in the temple and while the lamas read prayers, they made threatening gestures with their weapons in the direction from which the Communists were expected, and struck the "corpses" symbolically. This magic performance is staged before every war.

Not only people protect themselves with the help of amulets; the latter are also used to protect animals. If the Fantzu are / 56/ worried about the health of a horse, they tie a bunch of ribbons on its mane. They buy the ribbons from a lama who makes them efficacious by means of magic formulas. The sacred yaks and sheep are protected in the same way. The ribbons must be of five different colors: red, yellow, green, blue, and white. They are cotton or silk, depending on the wealth of the owner.

It was my impression that, apart from the belief in obos, the ⁷⁸⁷ magic influence of the configuration of the earth's surface and the distribution of water, the thing the Chinese call feng-shui, does not seem as important to the tent nomads as it does in China. The feng-shui is judged only by the lamas, for example, when a tent-site is being selected. It is considered unlucky to pitch a tent opposite the main gate of a house, a thing that can happen if one is traveling in the region of the sedentary Fantzu. The most important protection for a tent is the prayer flag. Within the tent people are careful that they do not step over the hearth when they pass from one section of the room to the other. I learned nothing about special superstitions connected with eating or traveling.

The oft-mentioned reading aloud of sacred writings by bōm-bu ⁷⁸² lamas or laymen may be called prayer. Important forms of prayer ⁷⁸⁸ are also telling one's beads, and prayer flags and prayer wheels which are specifically Lamaistic. Beads can be counted any time one happens to have a hand free. In almost every tent there is also a hand prayer wheel (1) which usually lies on the altar when it is

1. Rockhill 1), page 738 f.

not in use. It is turned morning and evening by both men and women. One seldom finds stationary wheels that are turned by hand. Among the tent Fantzu I did not see any prayer wheels turned by water power or by

788 the wind, as I did among the sedentary Fantzu. On the other hand, prayer flags (2) were used a great deal. In front of most tents there

2. Rockhill 1), page 739.

792 is a mast from which as /57/ a rule two lines are suspended adorned with prayer flags. In cases of illness or other misfortunes the people visit a lama in a monastery and ask his advice. The lama may then recommend the use of a prayer flag which is printed by the lama, usually free of charge.

We must also mention the fact that lamas are called upon to influence the weather by means of prayer, especially when there is too much rainfall or a drought. In that case the lama comes to the tent encampment and pitches his own tent, in which he reads sacred writings.

I did not learn anything among the tent Fantzu about special customs to keep off thunderstorms. The sedentary Fantzu leave it to the lamas to ward off thunderstorms.

[221] Earthquakes are considered a punishment for the wickedness of human beings. When there are eclipses of the sun and moon the people pray, as they do so often, simultaneously with lips, rosary and prayer wheels, and burn juniper wood.

Laymen as well as lamas and bōm-bu offer sacrifices to ward off evil influences. On the 1st, 8th, 15th and 29th of each month they burn incense in front of the tent. This custom is observed particularly after a death, in order to propitiate the spirits of the ancestors. Morning and evening they burn dwarf juniper and remnants of yak dung. At the same time they set out a brass cup with sacrificial water, as well as butter and tsamba. The sedentary Fantzu have special altars for this purpose made of loam; the tent Fantzu burn their offering on the ground. There are also sacrifices made chiefly to Dzam-la (Ts'ai-shen, the god of wealth) whose statuette stands on the family altar. They place three bowls to the left and four to the right of this statuette, and these are filled every morning with fresh water, just as those in front of a Buddha statue. After the noon meal the bowls are emptied and stacked.

751 /58/ Sacrifices are made to the ami (mountain spirit) on all 782 sorts of occasions, chiefly to ward off evil, and darts and "khadaks"(1)

1. The "khadak," a silk scarf, is an important object of the religious and social life of the Tibetans.

In its simplest form it consists of a strip of thin, light-blue silk one meter long and about 30 centimeters wide, imported from Szechuan (Ch'eng-tu). It is used as an offering, like the obo, especially in the Lamaistic religion, as for example, for an incarnation whose blessing one implores. A khadak is always an appropriate and polite gift. 75/ 782

are used. Offerings include khadaks, darts (for the obo), juniper wood, barley flour, tsamba, butter, sacrificial water in brass bowls, as well as sacrificial paper which, as in China, is burned. Pictures are stamped on the sacrificial paper, for example, a horse surrounded by the symbols of the "eight treasures." (2) Offerings are also made 782 224

2. Compare Wadell 7), page 393.

to the mountain spirit before a hunt, especially when the animals to be hunted are hard to capture, for example, musk deer or gazelles. This offering is made on top of the tent, and consists of juniper wood, butter and tsamba. There is another sacrificial rite when war threatens, which undoubtedly goes back to pre-Lamaistic times, and at which lamas are never present. The warriors gather at a place agreed upon and slit open with a knife the belly of a yak, a sheep or a goat. The animal is then cast alive on a fire of yak dung and burned to death along with tsamba and butter. 782 721

The sacred animals which wealthy people sacrifice to the spirits can probably also be regarded as offerings. For this purpose they always choose a male animal (yak or sheep), but it /59/ may also be castrated. These animals which are kept in the owner's herd may not be shorn or slaughtered; they are allowed to die a natural death. Since people are very much concerned about keeping them well and alive for a long time, they often decorate them with the above-mentioned bundles of colored ribbons blessed by the lamas. (1) 782

1. Compare Hermanns 3), page 49.

Oracles and prophecies are sought preferably from the lamas. People value them differently. We have spoken above how the nomads ask a lama to prophesy for them with regard to the driving out of spirits, in order to ascertain whether in a given case this can best be done by a lama or a böm-bu. They also let a lama prophesy how to trace a criminal. The lama may say whether and 787 792

ACROSS THE SALWEEN—MEKONG DIVIDE BY ZHI-DZOM LA (PASS) 339

and Li-chiang. Their dwellings are made of braided grass and are covered with the bark of trees. The hair of the men is dishevelled. They wear short hemp cloth garments and trousers but no shoes. The women wear large copper ear-rings. Their garments are also of hemp cloth. They grow varieties of millet and collect *Huang-lien* for a living. Their disposition is weak [lacking backbone]. They pay no tribute. The majority of them live in caves in the mountains. They wear garments made of the leaves of trees. They eat hair and drink blood. They are like the people of extreme antiquity. The Ch'iu-tzu and Lu-tzu are neighbors, but the former are afraid of the latter and dare not cross their border. The Lu-tzu are akin to the Ch'iu-tzu, yet their language is not the same. In their ear lobes they wear seven heavy wooden ear-rings. Now they understand the ploughing and planting [of crops], and perform the work of the Lu-tzu by whom they are hired." ST
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The Ch'iu-tzu, who call themselves Trun, are in the habit of putting resin from pine trees on the soles of their feet and then rubbing them in the dust. This is often repeated so that the soles of the feet become thickly encrusted and this prevents the penetrating of thorns, etc. The Lo-lo are also in the habit of doing the same thing. ST
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9. ACROSS THE SALWEEN — MEKONG DIVIDE BY ZHI-DZOM LA (PASS)

Up *Do-yon lung-pa* from *Ch'ang-p'u-t'ung*. — Returning from *Ch'ang-p'u-t'ung* to the *Do-yon lung-pa* we climb its steep slopes through pine forest, then mixed deciduous forest composed of *Quercus*, *Castanopsis*, *Acer*, *Tsuga* and *Picea*, winding in and out and finally descending zigzag the slopes which drop off steeply into the narrow valley of the *Do-yon lung-pa*. At 8,000 feet elevation we enter magnificent wild walnut forest with *Quercus* (oaks) and *Acer* (maples), the undergrowth consisting of ferns, nettles, *Elatostema*, *Acanthaceae*, *Corylopsis*, and *Hedychium*. Descending to the stream we cross it at 7,800 feet over a shaky log, and enter groves of *Alnus* trees, which not far beyond give way to dense forest composed of stately walnuts, oaks, etc. Waterfalls descend around us, and on the moss-covered boulders in the stream-bed lovely begonias receive a constant spray. S
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The trail descends once more to the stream-bed to a camping place at 8,000 feet among tall nettles. From here it leads steeply up again zigzag through dense forest. The undergrowth was slender bamboo, the trees belonged to the genera *Betula* and *Acer*, whose place higher up, at 9,000 feet, was taken by huge spruces (*Picea*) over 100 feet in height with perfectly straight trunks. The trail continues in deciduous forest of many species, several *Acer*, *Araliaceae*, *Rhododendron sinonuttallii*, *Rhododendron sinogrande*, 35 feet tall, with trunks of one to two feet in diameter, huge leaves and large inflorescences of creamy-white, large flowers with crimson blotches at the base, also fragrant *Lauraceae*, etc. The valley widens considerably and on the upper slopes on the western side, at about 12,000 feet elevation, the forests give way to alpine meadows with bare rock outcroppings. In this forest the undergrowth is mainly composed of a species belonging to the family *Acanthaceae*, with here and there a clump of cane-brake. The soil supporting this vegetation is a yellow clay. The trees were moss-covered

[i.e., the Ch'iu-tzu people -- Analyst]

THE BURYING ALIVE OF A LO-LO LEPER

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none of the peaceful peasants having the money to pay for them. They were
old ex-German army rifles dating from 1870, and the Wa-li Tsung-pan, Ch'en,
sold them with 25 rounds of ammunition for 100 to 120 dollars silver apiece.

5. THE BURYING ALIVE OF A LO-LO LEPER

I shall here describe the burying alive of a leper in the district of the Lang-
ch'ü T'u-ssu 浪業土司, where a divisional magistrate resided, besides the
Mo-so T'u-ssu, neither of whom was able to prevent such a method of dis-
posing of a live leper.

The male leper in question was well advanced with the disease when his
relatives decided to bury him alive. He was taken to the top of a grassy hill,
accompanied not only by his relatives, but also by his village neighbors, for
such an occasion is always one of feasting and drinking. An ox had been
killed and skinned, the wet skin was spread out, hair down, on the top of the
grassy hill, and the leper was seated in the center of the skin. He was fed
plentifully with beef, and was given sufficient quantities of strong liquor,
brewed from grains, to make him intoxicated. Both relatives and friends
gorged themselves on the beef and drank great quantities of liquor as only a
Lo-lo can.

In the meantime a large circular hole had been dug not far from the
spread-out skin on which the leper sat in a dazed condition. A large wooden
tub had also been prepared and placed near the hole. The relatives then sat
around the ox hide and the leper and began their lamentations, telling him
that the time had come for him to leave, and that there was no way out, but
that now he had to depart to the land of his ancestors. They wept and
howled, interspersing their lamentations with draughts of strong drink, of
which also the poor leper had to partake freely. He was consoled with the
fact that he had been well feasted and given plentifully of strong drink.
Finally, after the feasting was over, a last draught of liquor in which opium
had been dissolved was given the poor leper, whose last minute had now
arrived.

As soon as he had swallowed the poisoned drink, relatives rushed to the
four corners of the ox hide and in an instant he was tied and securely sewn
into the skin, ere his last breath should leave him. It was of great impor-
tance to them that he should not die before being securely tied in the wet ox
hide. He was then quickly lifted into the wooden tub, and the latter was
placed into the prepared hole in the ground. All hands worked feverishly
for he had to be buried before life had become extinct in his ox hide prison.
The tub was quickly covered and in addition a large cooking pot was put
over it inverted, and the hole filled with earth, while the village Pe-mu, or
sorcerer, chanted from a Lo-lo manuscript, entitled *Nunv ndü nunv p' nunv*
ngü yi, the meaning of which is "Close the road of the demon of leprosy."
This demon is called Nunv. The deity Ra-sa, of which a picture occurred in
the book, who alone is able to suppress Nunv, the demon of leprosy, was
thus invoked, during the burial of the leper, to close the road of the demon.
It is believed that should the leper die before being tied up in the ox hide
and before burial, that is, should his last breath escape, it would return to

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NING-LANG OR LANG-CH'Ü CHOU

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the village and give leprosy to his relatives; hence the custom of burying lepers alive. The burial over, all returned to their homes.

6. PAI-CHIO SILVER MINE

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The one feature of interest in Pai-chio-pa and the Lang-ch'ü T'u-szu's domain is the silver mine in Pai-chio Shan (Pai-chio Mountain). The Yung-pei Records, ch. 1, fol. 18b, have the following to say about this mine:

"The Pai-chio Mountain is in the district of Lang-ch'ü and borders on the district of the Chang T'u-szu [Yung-pei district]; the mountain extends part-way into Su-ch'uan, that is into the magistracy of Yen-yüan. On the top as well as at the foot of the mountain there are outcroppings of silver ore. In the 11th year of Tao-kuang (1831), Sub-prefect Wu Chao-t'ang 吳兆棠 submitted a report which was approved, whereupon he began operating the mine and paid taxes to the government. The mine was called Tung-sheng ch'ang 東升廠, also Pai-niu ch'ang 白牛廠. At that time they saw a white cow at that place, whereupon they obtained silver [the legend says that only as much silver as corresponds to the leg of a cow has been mined, meaning that there is a large amount still unmined], hence the name Pai-niu ch'ang (White cow mine). In the 25th year (1845) gold was found in the silver, which was separated from it. Mining is still going on to this day."

Mining operations have, however, ceased, not on account of lack of ore, but on account of the foul air in the mine, which prevents workers from remaining in it. They are unacquainted with ventilating methods.

In another part of the Yung-pei Records ch. 2, fol. 48a, it relates that after the mine had been opened they kept five to six boilers (池) or smelters going [the word *ch'ih* 池 stands for a container of liquids, but the Records do not state how much ore could be melted in one of them]. It does say, however, that out of every *ch'ih* from 50-60 Chinese ounces of silver were obtained when the ore was good, and never less than 10 ounces. After many years of mining the ore became less and less productive and in the end contained little silver.